Articles to be enquired of,

and answered by the Churchwardens and sworn-men within the Archdeaconry of Norfolk, *Anno Dom.* 163 .7

William Lewin *Officiall.*

Tit. 1. *Concerning the Ministerie, Service and Sacraments.*

IS the common prayer said or sung by your minister both morning and evening distinctly and reverently, every sunday and holyday, and at convenient and usuall times of those dayes, and in a most convenient place of the church for the edifying of the people?

2 Doth your minister observe the orders, rites, and ceremonies prescribed in the book of common prayer, in reading the holy scriptures, prayers, and administration of the sacraments, without diminishing, in regard of preaching or any other respect, or adding any thing in the matter or form thereof?

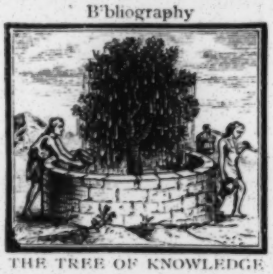
3 Doth your minister on wednesdayes and fridayes, not being holydayes, at the accustomed houres of service resort to the church, and say the Letany prescribed? and doth your clerk or sexton give warning before by tolling of a bell on those dayes?

4 Is your curate allowed by the Ordinary under his hand and seal, to serve for your cure? and whether doth he serve two churches or chappels in one day?

5 Doth your minister in saying the publick prayers, and administring the sacraments, wear a decent surplice with sleeves? being a graduate, doth he wear therewith a hood, by the order of the Universities agreeable to his degree?

6 Doth your minister, having notice given him, diligently visit the sick, the disease not being infectious? doth he instruct and comfort them? doth he then move them to make their testament, remember the poore, and other works of charitie? and the passing bell tolling, doth he then neglect his last dutie?

Bibliography



THE TREE OF KNOWLEDGE

HENRY STEVENS of Vermont;
FSA, &c. 4 Trafalgar Square,
London. 1882

C.110 f.10
~~1368.d.46~~

Kirkston you are to be and appear at y
Church on the 26 of June being Munday
2 of the Clock in the afternoon for the vestiters
then dam your must bring in your bills
indented for 36 and make your verdict

and provide the Foot

Norfolk, Archdeaconry of

K

The Oath.

YOu ſhall ſwear that you will truely and faithfully execute the offices of Church-wardens and queſt-men within your pariſh: That you will make diligent enquirie and true preſentment from time to time of all offenders and offences puniſhable by the laws and cenſures of the Church, ſo farre as you ſhall know or heare by any common fame, according to your articles here given you in charge. So help you God.

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7 Hath your minister refused to baptize any childe brought to the church upon any sunday or holyday; or to burie any corps brought into the church or churchyard; or to church any women, having had convenient warning thereof?

8 Hath your minister, being truely enformed of the danger of death of any infant unbaptized, and being desired to go to the place where the childe is, to baptize it, neglected to go; by means whereof the childe died unbaptized?

9 Are all your afternoon sermons turned into catechisings, and those catechisings by way of question and answer?

10 Is the sacrament of baptisme rightly and duely administred according to the form prescribed in the book of common prayer; with due observation of all rites and ceremonies prescribed to be used in the same, without adding or altering of any part of any prayers or interrogatories? Is the signe of the crosse every time used, and the surplice never but worn in the administring of it?

11 Hath the said blessed sacrament been delivered unto any, or received by any the communicants within your parish, that did unreverently either sit, stand, or lean, or that did not devoutly and humbly kneel upon their knees in plain and open view without collusion or hypocrisie?

12 Doth your minister, preacher or lecturer, begin his sermon at any time or part of the divine service, but immediately after the belief called the Nicene Creed? Doth he before his sermon (or homily, if he reade one) use any form of prayer which is of his private conceiving or collecting, and of his own inventing or choosing, or doth he contain himself within that brief form onely which is prescribed by the church (in the 55 canon) thereby to move the people to joyn with him in prayer for Christs holy catholick church, and for the Kings most excellent majestie (naming him and his royall titles) for the Queen, the Prince, and the royall issue; for the Archbishops also and the Bishops; for the Councell, the Nobilitie, the Magistracy, and Commons of the land, and to give thanks to God for the faithfull departed out of this life? And doth he alwayes conclude it with the Lords prayer? Doth the preacher or minister also after his sermon wholly forbear to use any kinde of form of prayer (not being prescribed) as also to pronounce the blessing (out of the pulpit) wherewith the church useth to dismisse the people? but doth he there conclude onely with, Glory to God the Father, the Sonne, and the holy Ghost, and then coming from the pulpit (if the sermon were made within the church, or chappel) doth he or whosoever then officiates at the

same

ſame place, where he left before the ſermon, proceed ro reade the remainder of the divine ſervice, and at the cloſe of all to give the bleſſing?

13 Doth every prieſt and deacon in your pariſh dayly ſay the morning and evening prayer, either privately or openly, unleſſe he be upon lawfull cauſe hindered? Doth the curate ſay the ſame dayly in your church or chappel, with the tolling of a bell before he begin? eſpecially doth your miniſter or curate do it on every ſunday and holyday and their eves, and on the day of the converſion of S. Paul, S. Barnabas day, and every day of the holy week next before Eaſter, as alſo on all wedneſdayes and fridayes at fit and uſuall times, according to the form preſcribed in the book of common prayer, in a reverent manner ever, and as audibly and diſtinctly as he uſeth to preach? Doth he alſo reade all thoſe pſalmes and leſſons, and no other, with the collect, Epiſtle and Goſpell which are appointed for the day? At the end of every pſalme, do they ſtand and ſay, Glory be to the Father, &c. And doth he leave out the contents of the chapters? and after the leſſons, doth he uſe any other pſalme or hymne but thoſe which the book of common prayer hath appointed? Doth he reade the creed of S. Athanaſius (called the *Quicunque vult*) on all thoſe dayes for which it is appointed, and the commination on Aſhwedneſday, and the Letany on every wedneſday and friday?

14 Doth your miniſter and curate at all times, as well in preaching or reading the homilies, as in reading the prayers and the Letany, in adminiſtring the holy ſacraments, ſolemnization of marriage, burying of the dead, churching of women, and all other offices of the church, duely obſerve the orders and rites preſcribed, without omiſſion, alteration or addition of any thing? And doth he, in performing all and every of theſe, wear the ſurplice duely, and never omit the wearing of the ſame, nor of his hood, if he be a graduate?

15 Doth your miniſter go to the adminiſtration of holy baptiſme ever immediately after the ſecond leſſon? Doth he alwayes (at firſt) ask whether the childe be baptized or no? afterward doth he ever uſe and never omit, both to take the childe in his hands, and alſo to make the ſigne of the croſſe, ſo as to touch the childes forehead in making the ſame? Doth he at any time baptize, but in the font; or with any baſon, or pail, or other veſſell ſet into the font? Hath he ever deferred or willingly neglected or refuſed to baptize any infant within the pariſh being in danger of death, notice thereof having been given to him? and hath any childe died without baptiſme by his default?

16 Doth your miniſter, every ſunday and holiday, before evening

prayer, where no Sermon was wont to be, half an houre or more, catechize & inſtruct the youth & ignorant perſons of your pariſh, in the ten commandments, the Articles of belief & the Lords prayer? & doth he uſe for that purpoſe the catechiſme ſet forth in the book of common prayer, & diligently heare, inſtruct & teach them in the ſaid catechiſme? or what other catechiſme doth he uſe either in publick or private? And be the youth and ignorant perſons of your pariſh ſent in due time unto your church, by them that ought to ſend them, to be catechized and inſtructed by the miniſter? and if not, you are to preſent the names of thoſe that make default in ſending them, and of all thoſe that uſe not to come?

17 Are your afternoon ſermons (if there were wont to be any) turned into catechizing by queſtion and anſwer, where and whenſoever there is no great cauſe apparent to the contrary? and is this truely and ſincerely performed without mockerie, or in ſhew onely?

18 Doth your miniſter uſe to adminiſter the holy communion at leaſt thrice in the yeare (whereof once at Eaſter) to every pariſhioner in your pariſh that is ſixteen yeares of age and upwards; and firſt to receive the ſame himſelf, kneeling, on every day that he adminiſtreth it to others; & to adminiſter it to none but ſuch as do kneel at the receiving thereof? And doth he alwayes uſe the words of inſtitution according to the book of common prayer without alteration, at every time that the bread and wine is renewed? doth he alſo uſe to deliver the bread and wine to every communicant ſeverally, and with his own hand, repeating to every one all the words appointed to be ſaid at the diſtribution of the holy Body and Bloud of our Lord Jeſus, and upon no pretence omitting any part of the words, or ſaying them all but now and then to many at once? and is there warning given by him to the pariſhioners, publickly in the church at morning prayer the ſunday before every time of his adminiſtring of the holy Communion, for their better preparation thereunto?

19 Hath your miniſter ſolemnized the marriage of any perſon under the age of twenty one yeares without the conſent of their parents or governours; or hath he marryed any which do not audibly ſay and anſwer in all things appointed by the liturgy; or any without aring, or in times prohibited, or without the banes firſt publiſhed three ſeverall ſundayes or holydayes, in time of divine ſervice, in the ſeverall churches or chappels of their ſeverall abodes, without a ſpeciall licenſe from the Archbiſhop or Biſhop of the dioceſe, or his chancellour, or the commiſſary firſt had and obtained? And doth he begin in the body of the church, and then go up to the table, as is appointed?

pointed? Alſo doth your miniſter, ſo oft as there is any marriage, appoint to have a communion? After the Goſpell doth he ſay a ſermon (if he be licenſed to preach) wherein to declare the office of man and wife, according to holy ſcripture; or elſe doth he reade that which the church hath appointed to be read at matrimony?

20 Doth your miniſter uſe the form of thankſgiving for women after childbirth immediately after the communion ſervice? Or hath he admitted thereunto any women begotten with childe in adultery or fornication, without licenſe of his Ordinary?

21 If any being ſick do deſire the prayers of the congregation, is it done according to the form in the liturgy, at the time of divine ſervice; or is it done onely by giving their names to the preacher, and mentioning of them in the pulpit before or after ſermon?

22 Doth your miniſter, upon ſundayes at morning prayer, declare unto the pariſhioners what faſting dayes and holydaies are to be kept the week following?

23 Doth your miniſter in the rogation dayes, go the perambulation of the circuit of your pariſh, ſaying and uſing the prayers, ſuffrages, and thankſgivings unto God, appointed by law, according to his duty; thanking God for his bleſſings, and praying for his grace and favour?

24 Doth your parſon or vicar maintain and keep in due reparations the manſion houſes, and all other edifices belonging to his parſonage or vicarage, without ſuffering them to grow into ruine or decay?

25 Is your miniſter ſtudious in holy ſcripture, and abſtaineth from mechanicall trades, bodily labour, ſoliciting of cauſes in law, common buying and ſelling of horſes or other cattell, and all other imployments not befitting his calling and holy function? doth he uſually wear a gown with a ſtanding collar, and ſleeves ſtrait at the hands, and a ſquare cap? doth he in journeying uſe a cloak with ſleeves, commonly called a prieſts cloak, without guards, buttons or cuts? doth he at any time in publick wear a coif or wrought night-cap, but onely a plain cap of black ſilk, ſatten or velvet? doth he at any time go abroad in his doublet and hoſe without a coat, or caſſock, or wear any light-coloured ſtockings? or is he any way exceſſive in apparell, either himſelf or his wife?

26 Hath your miniſter publickly in your pariſh church or chappell, once every yeare read over the conſtitutions and canons eccleſiaſticall, agreed upon by the clergy of both provinces *An. Dom.* 1603, in ſuch manner as the ſame is commanded to be done?

27 Are any admitted to preach in your church who do not before the churchwardens ſubſcribe their names in your book provided for that purpoſe, and the day when he or they preached, and the name of the Biſhop or Biſhops of whom they had licenſe to preach?

28 Doth the lecturer (whoſoever he be) reade the divine ſervice according to the liturgy printed by authoritie, in his ſurplice and hood, before every lecture?

29 If any pſalmes be uſed to be ſung in your church, before or after the morning and evening prayer, or before or after the ſermons (upon which occaſion onely they are allowed to be ſung in churches) is it done according to that grave manner (which firſt was in uſe) that ſuch do ſing as can reade the pſalmes or have learned them by heart; and not after that uncouth and undecent cuſtome of late taken up, to have every line firſt read, and then ſung by the people?

Tit. 2. *Concerning the Church.*

IS your church or chappel, with the chancel thereof, and veſtrie, and every part of either of them, well and ſufficiently repaired, the windows well glazed, the floores paved plain and even, and without any thing noiſome or unſeemly?

2 Is your churchyard well fenced with walls, rails, pales, as hath been accuſtomed? if not, whoſe default is it?

3 Hath there been any fighting, chiding, brawling, quarrelling, any unſeemly meetings, or other profane uſage in your church or churchyard?

4 Is the manſion-houſe of your parſon, vicar, or curate, with all the buildings thereunto belonging, your pariſh almes-houſe, and church-houſe ſufficiently repaired, maintained, and to godly and their right uſes employed?

5 Have you in your church the bible in the largeſt volume, the book of common-prayer lately authorized by his Majeſtie, the books of homilies allowed, the pſalters, a convenient pulpit for the preaching, a decent ſeat for the miniſter to ſay ſervice, conveniently placed, a ſtrong cheſt with an hole in the lid, and three locks and keyes; one for the miniſter, the other for the churchwardens, for the almes of the poore, and the keeping of the regiſter-book of the chriſtenings, marriages, and burialls?

6 Have you in your church or chappel a font of ſtone for baptiſme, ſet in the ancient uſuall place; a decent table for the communion conveniently placed, covered with ſilk or other decent ſtuffe in time

of

of divine ſervice, and with a fair linen cloth over that, at the adminiſtration of the communion?

7 Have you all ſuch bells, ornaments, and other utenſils as have anciently belonged to your church: a communion cup of ſiliver, with a cover: a fair-ſtanding pot or ſtoop of pewter or purer mettall, for the wine upon the communion table: a comely ſurplice with ſleeves: a regiſter book of parchment for chriſtenings, marriages, and burials?

8 Are weekly the names & ſurnames of all perſons married, chriſtened, and buried, and of their parents, with the day and yeare, entred in your ſaid parchment-book for chriſtenings, marriages, and burialls? and is every leaf being full, ſubſcribed by you the miniſter and churchwardens?

9 Are the ten commandments ſet up in the Eaſt end of the church, and other choſen ſentences of holy ſcripture upon the walls in convenient places? is there a table ſet up of the degrees of marriage allowed? are all your ſeats in your church in good repair, cleanly kept, conveniently placed, and the pariſhioners in them, or elſewhere orderly ſet? and is there no contention or ſtriving for any ſeat or place among them?

10 Have you in your church or chappel, a font of ſtone ſet in the ancient uſuall place, whole and clean, and fit to hold water? A convenient and decent communion table with a carpet of ſilk or ſome other decent ſtuffe continually laid upon the table at the time of divine ſervice, and a fair linen cloth thereon laid at the time of adminiſtring the communion? And is the ſame table placed conveniently, ſo as the miniſter may beſt be heard in his adminiſtration, and the greateſt number may reverently communicate? To that end doth it ordinarily ſtand up at the eaſt end of the chancell, where the alter in former times ſtood, the ends thereof being placed north and ſouth? Is it at any time vſed unreverently by leaning or ſitting on it, throwing hats or any thing elſe upon it, or writing on it? Or is it abuſed to any other prophane or common uſe? And are the ten commandments ſet up in your church or chappell, where the people may ſee and reade them; and other choſen ſentences alſo written upon the wals of your ſaid church or chappel in places convenient for the ſame purpoſe?

11 Have you in your ſaid church or chappel a convenient ſeat for your miniſter to reade divine ſervice in? Where doth it ſtand? How farre from the chancell? and which way doth the ſtanding thereof cauſe the miniſter to turn his face when he kneeleth therein at prayer? Have you alſo a comely pulpit ſet up in a convenient place with

a decent cloth or cuſhion for the ſame; a comely large ſurplice, a faire communion cup of ſilver, and a cover agreeable to the ſame; a flagon of ſilver or pewter, with all other things and ornaments neceſſary for the celebration of divine ſervice and adminiſtration of the ſacraments? And have you a cheſt to put the almes for the poore, with three locks and keyes unto it, and another cheſt for the keeping of the books and the communion veſſels and ornaments of the church? or where are they kept?

12 Is your church or chappel with the chancell thereof and your parſonage houſe or vicarage houſe, and all other houſes thereto belonging, your pariſh almeſ-houſe and church-houſe in good reparations? And are they imployed to godly and their right holy uſes? And if any of them be ruinated and waſted, in whom is the default? And is your church, chancell, and chappel decently and comely kept, as well within as without? And are the ſeats in them well maintained, the ſteeple and bells preſerved, the windows in no part ſtopt up, but well glazed, the roof and walls clean, the whole floore kept paved plain and even, and all things there in orderly and decent ſort, without duſt, ſtraw or litter, or any thing that may be either noiſome or unſeemly for the houſe of God?

13 Is your churchyard or chappel yard well fenced and kept without abuſe? and if not, whoſe is the default? Hath any perſon within your memory, or that you have credibly heard of, incroached upon the churchyard, by ſetting up any kinde of building or fence upon it, or by opening a doore, gate or ſtile into it? Hath any uſed that place (conſecrated to an holy uſe) prophanely or wickedly? hath any quarrelled, or ſtricken one another, either in the church or churchyard? Hath any perſon behaved himſelf rudely and diſorderly in either, or uſed any filthy or prophane talk, or any other rude and immodeſt behaviour in them? Have any playes, feaſts, banquets, ſuppers, church-ales, drinkings, temporall courts or leets, law-juries, muſters, exerciſe of dancing, ſtoolball, football, or the like, or any other prophane uſage been ſuffered to be kept in your church, chappel or churchyard? Have any annoyed your churchyard or the fences thereof by putting in of cattell, by hanging up of clothes, or by laying any duſt, dung, or any other filthineſſe there? when graves are digged, are the bones of the dead piouſly uſed, and decently interred again, or laid up in ſome fit place, as beſeemeth chriſtians? And is the whole conſecrate ground kept free from ſwine, and all other naſtineſſe?

14 Are your churchwardens carefull to take ſpeciall order that no dogs be at any time ſuffered to come into the church, to the diſturb-

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ance of the divine ſervice, and the polluting of that holy place of the Chriſtian congregation? And do any of the inhabitants (of what condition ſoever) or of their company, bring their hawks into the church, or uſually ſuffer their dogs of any kinde to come with them thither, to the prophanation of the houſe of God, and his holy worſhip?

15 Hath any private man or men, of his or their own authority (for ought you know) erected any pews, or builded any new ſeats in your church? And what pews or ſeats have been of late yeares new built, by whoſe procurement, and by whoſe authority? And are all the pews and ſeats in the church ſo ordered, that they which are in them may all conveniently kneel down in the time of prayer, and have their faces up eaſtward toward the holy table? Is the middle alley of the church, or any of the other alleyes or iles, or the body of the chancell built upon (in any part thereof) for the ſetting up of pews or ſeats, or for the inlarging of any there adjoyning? Are there alſo any kinde of ſeats at the eaſt end of the chancell above the communion table, or on either ſide up even with it?

16 Is there any other cure annexed to your pariſh, or any chappel of eaſe belonging to the ſame? How are they ſerved, by whom, and upon what allowance? Or have you in your pariſh any dwelling houſe with a chappel therein; or in which any room is ordinarily uſed for preaching, or ſaying the divine ſervice and adminiſtring the holy Sacraments.

Tit. 3. *Concerning Pariſhioners.*

BE there any abiding or reſorting to your pariſh, that be known to defend or maintain any hereticall or ſchiſmaticall opinions, contrary to the holy ſcripture of God: or do openly or ſecretly impugne or diſlike the publick worſhip of God, or the rites and ceremonies now eſtabliſhed in the church of England: or do affirm the ſame to be ſuch as godly men may not with good conſcience approve?

2 Doth any in your pariſh profane, violate, or miſpend the ſabbath, or holyday, or any part of them, uſing any offenſive converſation, or worldly labour in thoſe dayes, or any of them?

3 Hath any in your pariſh diſturbed the ſervice or ſermon any way, or departed out of the church during the ſervice or ſermon? or have any ſlept, or ſat with their hats on in time of divine ſervice?

4 Do all pariſhioners receive the holy communion thrice every yeare at the leaſt, whereof the feaſt of Eaſter to be one? and have all being of the age of 16 yeares duely received, or not?

5 Have any perſons, once lawfully married, forſaken each other, or do live aſunder without the authoritie of the Ordinary? or do any being divorced or ſeparated marry again, the former wife or husband yet living? Have any of your pariſh been married at any lawleſſe church or chappel, or out of the pariſh where one of the parties dwelt?

6 Have any been married in the times wherein marriage is by law reſtrained, without lawfull licenſe, *viz.* from the ſaturday next before Advent ſunday, untill the fourteenth of January; and from the ſaturday next before Septuageſima-ſunday, untill the munday next after Low-ſunday; and from the ſunday before the Rogation-week, untill Trinitie-ſunday?

7 Hath any of your pariſh unreverently uſed your miniſter? or have any laid violent hands upon him, or diſgraced his office and calling by word or deed?

8 Have you any common reſorters to your church, which are not of your pariſh? or do any ſuch receive the communion amongſt you? what be their names, and of what pariſhes are they? Do any refuſe or deferre to ſend their youth and children to be catechized in the church by the miniſter, according to the book of common prayer and his majeſties inſtructions.

9 Have any in the time of divine ſervice opened their ſhops, exerciſed their trade, uſed any gaming, been in any tavern or alehouſe, or otherwiſe ill employed?

10 Are there in your pariſh any adulterers, fornicatours, inceſtuous perſons, bawds, receivers, cloſe favourers, conveyers away, or which ſuffer to depart any incontinent perſons unpuniſhed, any blaſphemers, common ſwearers, drunkards, ribauds, uſurers, malicious ſlanderers, ſcolds, or ſowers of diſcord, or any defamed of the ſaid crimes?

11 Do any refuſe to pay to the reparations, ornaments, and other things required in your church, as they are ceſſed by a lawfull veſtry? or any dwelling out of your pariſh, which hold land in your pariſh?

12 Have all women in your pariſh delivered of childe, come at convenient time after to church, to give thanks? and have they been churched according to the form of the book of common prayer?

13 Hath the perambulation of the circuit of your pariſh been obſerved once euery yeare? if not, whoſe default is it?

14 Have there been any ſecret conventicles or meetings in your pariſh by any prieſts, miniſters, or others, tending to the depraving of the form of prayer, doctrine, or government of the church?

15 Have any in your pariſh given the Churchwardens, or ſide-

men,

men, or any of them, evil words, for doing their dutie according to their oath and conſcience, in making preſentment for any fault?

16 Do any in your pariſh prophane any ſunday or holiday by any unlawfull gaming, drinking or tipling in taverns, innes or alehouſes, in the time of common prayer or ſermon, or by working or doing the work of their trades and occupations? Do any in your pariſh buy or ſell, or keep open their ſhops, or ſet out any wares to be ſold on ſundayes or holidayes by themſelves, their ſervants or apprentices, or have they any other wayes prophaned the ſaid dayes; and hath the Kings declaration concerning the lawfull ſports and recreations been publiſhed among you, yea or no? If ſo, when was it done, in what manner, and by whom?

17 Is the fifth day of November obſerved and kept in your pariſh with prayer and thankſgiving unto God, in ſuch form as is by publick authoritie appointed for the day?

18 Have you any in your pariſh that do come to the ſermon onely, and not to divine ſervice; or which uſe to come late to church, and to depart from church before the bleſſing be given, wherewith they are to be diſmiſſed at the end of ſervice; or that do not reverently behave themſelves entring into the church, and during the time of divine ſervice? Do all, (both men and women) devoutly kneel, when the generall confeſſion of ſinnes, the Letany, the ten commandments, and all prayers and collects are read, as well at baptiſmes, marriages and burialls, as at other parts of the divine ſervice? Do all uſe due and lowly reverence, when the bleſſed name of the Lord Jeſus is mentioned, and ſtand up when the Articles of the Creed are read; Do any men cover their heads in the church, (unleſſe it be for infirmitie, in which caſe they may onely wear a coif or night-cap) or then and there give themſelves to babling, talking or walking, and are not attentive to the prayers and hymnes, and to heare Gods word read and preached? Do all ſay Amen, audibly, and make ſuch other anſwers both in the Letany, and all other parts of divine ſervice, as by the rule of the common prayer-book are to be made by the people?

19 Is there within your pariſh in any houſe or familie, any one that is called or reputed a chaplain, or that is known or ſuppoſed to have entred into holy orders? or any that live there in employment as a ſcholar? Preſent their names if there be any ſuch, and how long they have been there.

20 Have all new married perſons (the ſame day of their marriage) duely received the holy communion? if not by whoſe default was it, as you conceive?

21 Doth any married woman within your pariſh after childebirth neglect to come to church according to the book of common prayer, to give thanks to God for her ſafe deliverance, vailed in a decent manner, as hath been anciently accuſtomed? And doth ſhe then kneel in ſome convenient place nigh to the Communion table while the prieſt (ſtanding by her) giveth thanks for her? And if there be a Communion, doth ſhe then offer her accuſtomed offerings, and receive the holy Communion?

22 Do all fathers, mothers, maſters and miſtreſſes, cauſe their children, ſervants and apprentices to come to the publick catechizing on ſundaies and holydaies to be inſtructed and taught therein? And thoſe that do not their duties herein, in not ſending them to it, or not coming, or not learning and anſwering, you ſhall preſent their names.

23 Do all your pariſhioners of what ſort ſoever, according as the church expreſſely them commandeth, draw neare, and with all Chriſtian humilitie and reverence come to the Lords table, when they are to receive the holy Communion? And not (after the moſt contemptuous and unholy uſage of ſome, if men did rightly conſider) ſit ſtill in their ſeats or pews, to have the bleſſed body and bloud of our Saviour go up and down to ſeek them all the church over?

24 Have you any ſchoolmaſter in your pariſh, that teacheth publickly or in private houſes? Is there any teaching of ſcholars to reade or write in the chancell, or in any part of the church? Doth any Papiſt keep a ſchoolmaſter in his houſe, who cometh not to church to heare divine ſervice and to receive the holy Communion? what is his name, and how long hath he taught there or elſewhere? Doth your ſchoolmaſter teach any papiſts or ſectaries children that come not to church? Doth he bring his ſcholars to church, and duly inſtruct them all to learn the catechiſme in the book of common prayer, at the leaſt once every week; or what other catechiſme doth he teach? Is he of honeſt and ſincere life, and religion, and converſation? Is he a graduate, and ſufficient to teach, and diligent in teaching and bringing up of youth?

25 Have you a fit pariſh clerk (aged twentie yeares at leaſt) of honeſt life, able to reade and write? are his and the ſextons wages duely paid without fraud or diminution according to the ancient cuſtome of your pariſh? By whom is he choſen? Is he diligent in his office and ſerviceable to the miniſter? Doth he keep the church clean, and the doores locked? Is there any thing loſt or ſpoiled by his default?

26 Doth your clerk or ſexton take upon him to have, or ſuffer any ſuperſtitious, or any unreaſonable ringing of the bells at any time, or any ringing without good cauſe, ſuch as the miniſter and churchwardens have not allowed? When notice is given of any Chriſtian paſſing out of this life, within the pariſh, doth he neglect to toll a paſſing bell, or to ring after the departure?

27 Are any aſſemblies called veſtry meetings, held in your pariſh? when and how often are they? In what place, and by whom? Hath any thing (that you have heard of) been propoſed, treated, or concluded therein, touching the divine ſervice, or the doctrine and diſcipline of the church? or any thing medled with for the government of the church or pariſh, which belongs to the Eccleſiaſticall cognition and juriſdiction?

Tit. 4. *Concerning Churchwardens and Swornmen.*

DO any in your pariſh take upon them to be churchwardens or ſidemen, which are not lawfully choſen by the miniſter and pariſhioners, according to the canon? or do any continue in that office longer then one yeare, except they be choſen again? And are all ſuch officers choſen yearely in Eaſter week.

2 Do your churchwardens within one moneth at the moſt after their yeare ended, before the miniſters and pariſhioners give up a juſt account of all ſuch money, and other things, as they have received and beſtowed? have they delivered all remaining in their hands, belonging to their church or pariſh, by bill indented, to be delivered to the next churchwardens?

3 Have the churchwardens with the advice of the Miniſter, from time to time provided a ſufficient quantity of fine white bread, and wholeſome wine, for the number of communicants?

4 Have any churchwardens loſt, ſold, or detained any goods, ornaments, bells, rents, or implements of the church, or made any alteration without leave from the Ordinary?

5 Do you the churchwardens and ſidemen, about the midſt of divine ſervice, uſually walk out of the church, and ſee who are abroad in any alehouſe, or elſewhere abſent, or evil imployed? and have you preſented all ſuch to the Ordinary?

6 Do you know, or have heard a fame of any offence committed by any of yonr pariſh before your time, and heretofore not preſented? and have you preſented the ſame?

7 Do the churchwardens and ſidemen, or aſſiſtants, diligently ſee that all the pariſhioners do duly reſort to the church upon all ſundaies

and

and holydaies, and there continue the whole time of divine ſervice and ſermon, ſuffering no idle perſons to walk or talk, or ſtand idle, either in the church, churchyard, or churchporch, during the time of divine ſervice or ſermon, but cauſing them either to come into the church, or elſe to depart? And have they the ſaid churchwardens and ſidemen forborne either for reward, favour, or affection to preſent them that have been, or are negligent in coming to church, or that uſe to walk or talk therein, or that have been found by them ſtanding idle, or talking abroad, either in the churchyard or ſtreets, in the time of divine ſervice or ſermon, on ſundayes or holydaies; or that have not received the communion yearely, at the feaſt of Eaſter, or within one moneth after?

You muſt alſo preſent any matter or cauſe which is a breach of the Eccleſiaſticall law, although it be not here expreſſed: for better knowledge whereof, you are diligently to peruſe the book of Canons and Statutes, enabling Ordinaries or their Officialls to puniſh offences there ſpecified.

FINIS.